

Continued from Seventh Page.

King Brian Connors himself told it one evening to the Rev. Father Cassidy. From this account we learn that the fairies originally lived in Heaven, and in the great battle between the good angels and the bad they took neither side, but were merely lookers-on. When the fight was over and the bad angels had all been hurled to the bottomless pit, the fairies led to the top of the mountain and this is how the Angel Gabriel disposed of them.

"Well, King Brian Connors," says he, "I hope you see that there's such a thing as being too wise and too cute and too ticklish of yourself. I can't send you to the stars, because you're full, and I won't send you to the bottomless pit as long as I can help it. I'll send you all down to the world. We're going to put human beans on it, but you, though they're going to turn out to be blaggards, and at last we'll have to burn the place up. After that, if you're still there, you and your kind will go to perdition for it's the only place left for you."

"Howsumever, I'll let ye settle in any part of the world ye like, and I'll send there the kind of human beans ye'd most wish for. Now give your order," he says to me, taking out his book and pencil, and I'll make for you the kind of people you'd like to live among."

"Well," says I, "I'd like the men honest and brave, and the women good."

"Very well," he says, writing it down. "I've got that—go on."

"And I'd like them full of jollity and sport, fond of racing and stinging and hunting and fighting and all such innocent diversions."

"You'll have no complaint about that," says he.

"And," says I, "I'd like them poor and persecuted, because when a man gets rich there's no more love in him."

"Yes, I'll fix that for you," says the Angel Gabriel, writing.

"And I don't want them to be Christians," says I, "make them heathens or pagans, for Christians are too much worried about the Day of Judgment."

"Stop there! Say no more!" says the saint. "If I make as fine a race of people as that I won't send them to hell to please you, Brian Connors."

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"If I made them Jews," he says, slowly screwing up one eye to think, "how could you keep them poor? No, no!" he said, shutting up the book, "go your ways; you have enough."

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"The smell of the barroom hunted him down. Was it for the sake of the money that he might make there that he wished to go back? No, it was not the money. What then? His eyes fell on the bleak country, on the little fields divided by black walls, he remembered the pathetic igno-

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And so he went back. He prospered and in after years he married another woman and had children. He grew old and retired from business.

"His children married, loneliness began to creep about him; in the evening, when he looked into the firelight, a vague, tender reverie floated up, and Margaret's soft eyes and name vivified the dusk. His wife and children passed out of mind, and it seemed to him that a memory was the only real thing he possessed, and the desire to see Margaret again grew intense. But she was an old woman, she had married, maybe she was dead. Well, he would like to be buried in the village where he was born."

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"A bullet splashed noisily through the soft flesh of a dusty aloe in the wayside hedge, and Captain Kettle felt the wind of it as it whizzed past his cheek. It was the fourth attempt on his life that day, and he allowed himself to use the language of irritation." These are the opening sentences of Chapter 6 of a volume with the title "Captain Kettle, K. C. B." (the Federal Book Company), by Mr. Outcalt Byrne. Each chapter is a short story in the book having evidently been put together primarily with a view to the requirements of serial publication. In the chapter from which we have quoted the opening we find the captain involved in trouble that would appal a man less brave. He is alone in a hostile country, with his hidden enemies are taking pot-shots at him from the tall trees. But the captain is no ordinary man. He is a noble courage. He sits down in a culvert and coolly lights a Spanish cigar. Then he soliloquizes: "I'm not here for fun," he says to himself, "and incidentally to the reader's ears here for hard cash—the best of equivalents that can be got for it out of deprecatable poets—and it will be sheer selfishness for me to forget it." A little later he is in a farmhouse surrounded by soldiers and with no apparent hope of escape. But he upsets several lives of angry bees upon the heads of his enemies, and thus gains time when he smokes another cigar in an upper room, while down below the soldiers are busy battering in the front door with a huge beam. A noble book this, written in a noble style, that recalls our old friend Deadwood Dick, or those soul-stirring romances of Col. Gunter. Here and there we strike a passage that is a bit involved, as for example, "Then a gush of bayonets, with savage men behind them, swept into the house, and sent through all the rooms and stairways the din of their shouts and the rick from their smoking torches."

Irish Stories by Mr. George Moore.

In "The Untilled Field" (Lippincott) Mr. George Moore has written a volume of short stories that seem to be better than any of his earlier work. Like much that he has written, these stories are mostly controversial in tone, and those who do not agree with him in matters of religion, politics and in some historical matters, will undoubtedly dislike them. On the other hand, the reader who is content to take them on their literary merits will enjoy them. Life in rural Ireland as it is to-day is here described, and whatever one may think of Mr. Moore's arraignment of the Irish Catholic Church, the power displayed in some of these stories is indisputable. And there is in them all a fine reserve, a studied simplicity, and an avoidance of the tricks of the average literary artifice that are admirable. As for instance, in the story of the Bowery bartender who, after thirteen years, goes back on a visit to his native village. He fails in love with a peasant girl and they are to be married. But the longing comes upon him to get back to the excitement of his former life.

"The smell of the barroom hunted him down. Was it for the sake of the money that he might make there that he wished to go back? No, it was not the money. What then? His eyes fell on the bleak country, on the little fields divided by black walls, he remembered the pathetic igno-

rance of the people, and it was then that he could not endure. It was the priest who came to forbid the dancing. Yes, it was the priest. As he stood looking at the line of the hills the barroom seemed to him. He heard the politicians, and the excitement of politics was in his blood again. He must go away from this place—he must get back to the barroom. Looking up, he saw the scanty orchards and he hated the spare road that led to the village, and he hated the little hill at the top of which the village began; and he hated more than all other places the house where he was to live with Margaret—if he married her."

And so he went back. He prospered and in after years he married another woman and had children. He grew old and retired from business.

"His children married, loneliness began to creep about him; in the evening, when he looked into the firelight, a vague, tender reverie floated up, and Margaret's soft eyes and name vivified the dusk. His wife and children passed out of mind, and it seemed to him that a memory was the only real thing he possessed, and the desire to see Margaret again grew intense. But she was an old woman, she had married, maybe she was dead. Well, he would like to be buried in the village where he was born."

"There is an unchanging, silent life within every man that none knows but himself, and his unchanging, silent life was his memory of Margaret. The barroom was forgotten and all that concerned it, and the things he saw most clearly were the green hill